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Editor : Ganesh Lalwani



RISABHA, THE FIRST KING, THE FIRST TIRTHANKARA

The first cartoon for the Mural Painting at the Jain Swetambar Panchayati Temple Calcutta Size 15'6" × 3'2"

INDRA DUGAR

By virtue of Right Faith men acquire the supreme status of a *Tirthankara,* the Master who knows all things well, whose feet are worshipped by the rulers of *devas,* lords of *asuras,* and kings of men, as well as by holy saints, who is the support of *dharma* and the protector of all living beings in the three worlds.

They who take refuge in Right Faith finally attain to the supreme seat, i e , *mokṣa,* which is free from old age, disease, destruction, decrease, grief, fear and doubt, and implies unqualified perfection in respect of wisdom and bliss and freedom from all kinds of impurities of *karma.*

Ratnakarandaśrāvakācāra, 1, 39-40.

KUVALAYAMALA

UDDYOTANA SURI

The Kuvalayamālā is a Prakrit campū written by Uddyotana Suri in 779 A D. Though it was long known in manuscript form, the Prakrit text was first published with various readings in 1959 in the Singhi Jaina Series by Dr A N. Upadhye Subsequently the Kuvalayamālā-kathā-samkṣepa of Ratnaprabha Suri was issued in 1961 with a short preface by the same editor Now appears introduction, above noted kathā-samkṣepa, notes, etc as part two of the previous volume Scholars of Indology will no doubt welcome this second volume with Dr. Upadhye's comprehensive notes and introduction It has filled up a great gap in the study of Prakrit literature

Uddyotana Suri was a writer of very keen observation gifted with the same pictorial memory as Bana and his knowledge of men and matter was of a wide character as shown by the description of the Kuvalayamālā If Dr Jacobi in the preface to the edition of Haribhadra Suri's Samarāiccakahā wrote that it gives 'a picture of Indian life in the 8th century which the antiquarian may study with profit', this might be said with even greater force of the work of Haribhadra's disciple Uddyotana. From the purely literary point of view, it is one of the great masterpieces of the Jaina kathānaka literature.

Samarāiccakahā, as is well-known, is centred round the motif of karman and transmigration , the story follows the fates of two jivas through nine births Uddyotana had deliberately outdone his Master by increasing the number of jivas, whom we accompany through the vicissitudes of a number of births, to five Below we give for the benefit of our readers the story as condensed by Dr. Upadhye It centres round the acquisition of samyaktva in which friends carry out their mutual obligations and attain nirvāṇa.

—Editor

In Jambudvipa, in Bharatavarsa, to the south of Vaitadhya and in between Ganga and Sindhu, there was a city called Vinita (Ayodhya). There ruled a king, Drdhavarmana by name ; he had a loving queen Priyangusyama.

One day when the king was seated in the inner assembly along with the queen and a few chosen ministers, Susena, the Sabara prince, who had just returned from a successful military operation against the Malava king, entered the hall. Though wounded, he narrated how the army of the enemy was routed, how the war spoils were captured and how a five-year old gallant prince, Mahendrakumara, had been arrested and brought there. The king and the queen affectionately welcomed the prince when he entered the hall with remarkable self-confidence. But he was soon overpowered with feelings. The king consoled him and said that there was no more enmity between them and that the prince was like his own son.

Queen Priyangusyama was out of her mood. On enquiry the queen told the king that, unlike the mother of Mahendrakumara, she had no son Then she appealed to him to solicit a boon from some deity, so that she might be the mother of a prince. Accordingly the king offered worship to *kuladevatā* Rajalaksmi. He sat for two days in meditation and prayer and on the third when he was about to sever his head for an offering, the goddess appeared before him and blessed him with a boon that he would have an outstanding son.

In due course the queen gave birth to a fine male child. As the queen woke up after seeing in her dream the moon clung to by a garland of highly fragrant lilies (*kuvalayamālā*), the prince was significantly named Kuvalayacandra. The prince gradually grew up fondled by five maids When he was eight years old he was sent to a *lekhācārya* under whom he mastered various arts till he was twelve. After finishing the course, the teacher led him to the king who heartily welcomed him. Then he went to see his mother. After that, as directed by the king, the prince accompanied him to the race-course. He passed through the bazar and reached the race-course overtaking his father to the jubilation of the entire gathering.

As the prince was being greeted with victory, the horse flashed towards the south and flew up in the sky. Struck with wonder by its behaviour, he decided to test whether it was some god by striking it with a knife, before it reached the ocean. When he gave a heavy stroke on its belly, it fell dead. While the prince stood still puzzled over the

riddle whether it was a horse or a god, he heard an anonymous voice greeting him with his name and directing him to go towards the south to find something unprecedented As he proceeded, he reached the great Vindhya forest A little ahead, under a Vata tree he saw a monk, emaciated with penances but ablaze with lusture, an embodiment of *dharma* and an incarnation of *upasama* To the left of the monk he saw a great person of divine appearance and to the right a lion The great monk welcomed him, the *divya puruṣa* greeted him and the lion too received him suitably When asked who the horse was and why he was carried away the great monk assured the prince to enlighten him on these questions The prince then sat there before the monk in a receptive mood and the latter started his religious discourse

In the Vatsa country, in the town of Kausambi, there ruled a king Purandaradatta by name who had an able minister in Vasava One day, on his way to the temple of *Arhat* for worship, the minister Vasava was presented with a bunch of mango-blossoms by the gardner who reported to him the advent of spring and also the arrival of the preceptor Dharmanandana in the garden On returning from the temple Vasava called on the king Purandaradatta, presented him with the same bunch of mango blossoms, and requested him that they might personally enjoy the vernal glory of the park In the park they enjoyed the charming sight of trees, creepers and flowers attended by swarms of bees Intending to pay respects to Dharmanandana, who was halting on a dry spot in the garden, the minister led the king there under the pretext of seeing the Asoka tree planted by the latter as a prince There they saw a multitude of monks On being inquired of, the minister duly introduced the monks and the preceptor to the king

The preceptor welcomed them along with others The king wondered why the preceptor so gifted as he was, had taken to renunciation In reply the preceptor started his discourse on the nature of *samsara* which itself is an enough cause for renunciation Then he told that the cause of wanderings in this miserable *samsāra* consists of *krodha, mana maya lobha* and *moha* He illustrated these with anecdotes of five persons who were seated there

1 *Krodha (anger) Biography of Candasoma*

In the settlement of Ragada, close to Kanci, there lived a poor brahmin named Susarmadeva His eldest son was Bhadrasarma who due to his naughtiness came to be called Candasoma The parents married him to a suitable girl Nandini and leaving to him the respon-

sibility of the house, went on a pilgrimage to the Ganges. Nandini was a nice girl but he doubted her fidelity without any reason, and one day on returning from the theatre, where he heard some foul whisper, he hit in a fit of anger, his sister and brother, thinking that they were his wife and her lover. Seeing both of them killed by his hand, at his own door, he felt remorse for his sin, and wanted to die with them. People prevented him and brahmins prescribed various *prāyaścittas;* but he was in a mood of despair and repentence, So he came to Dharmanandana and wanted to know further how he could be free from sin. He was advised by Dharmanandana to practise penance and adopt code of virtues. When Candasoma's *karmas* were sufficiently quieted, he was duly given *dīkṣā* by the preceptor.

2 *Māna (vanity)—Biography of Manabhata*

Dharmanandana continued:

To the north-east of Ujjayini in the heart of Malava, there was a rich village Kupavandra by name There lived an old royal *thākur* Ksetrabhata who had fallen on evil days He had a son named Virabhata whom he loved more than his life. Due to old age Ksetrabhata remained at home and Virabhata attended the king, and in due course his son Saktibhata, continued the service Saktibhata was highly vain and haughty so he came to be known as Manabhata in the princely order One day Manabhata found his seat in the *darbār* occupied inadvertantly by a Pulinda prince. Vain as he was, he took offence and hit that prince fatally on the chest inspite of the latter's apologetic promise that this would not be repeated Though wounded Saktibhata came out successful in the fray that followed. But for safety he left that place along with his father and camped in a distant fortified village. One day, during spring sports, he happened to sing on the swing complimenting a darkish beloved to the offence of his fair wife who felt humiliated and hanged herself, but was rescued by him in time He tried to convince her of his bonafides, but without success. His vanity surged up and he left home in sheer disgust. His wife followed him and she was followed by his parents. To test her fidelity, he threw a big stone in the well and concealed himself behind a tree. Thinking that he had jumped into the well, she threw herself in it; his mother and father also did the same Manabhata then realised that his vanity had led to this fatal tragedy of the whole family. He was full of remorse and in penitent mood, started out in search of a preceptor who would purify him. At Kausambi he heard that the purity of mind accompanied by penance and rules of good behaviour would wash the sins. Hearing this Manabhata came to Dharmanandana. He was advised to follow

the four-fold path of *samyaktva*, *jñāna*, *tapah* and *samyama* and later was initiated in the order.

3. *Māyā (deceit)—Biography of Mayaditya :*

There was a village Saligrama to the south-west of Varanasi. In it lived a *vaiśya* Gangaditya who was poor, ugly, socially abominable, morally heinous and full of treachery wherefore he was unanimously nicknamed as Mayaditya. He developed friendship with Sthanu of good nature Both of them reached Pratisthana for business. They earned five thousand coins each and converted the cash into five jewels for each. They started home dressed as friars for safety of travelling. Mayaditya attempted more than once, to deceive his companion and deprive him of his share He pushed him once into a well but a party of robbers saved him from that plight, gave him his share of five jewels and warned him to beware of his treacherous associate whom they had already thrown in a thicket taking all the ten jewels on his person Sthanu's behaviour was so straight and sincere that Mayaditya felt penitent He was advised by a village elder to take a dip in the Ganges. On his way to the pilgrimage he came to Dharmanandana who advised him to seek shelter in the words of *Jina* and when his *karmas* were sufficiently quieted gave him *dikṣā*.

4. *Lobha (greed)—Biography of Lobhadeva .*

In the village Uccasthala, situated to the south-west of Taksasila, there lived a *sārthavāha's* son Dhanadeva As he was highly greedy, deceitful and avaricious of other's wealth, he was nicknamed Lobhadeva by which he became well-known. For earning more wealth, once he went to the South and camped with Bhadrasresthin at Soparaka. By selling horses in the local market, he earned enormous wealth there He was given a reception in the Native Traders' Club where he heard of still greater profits in distant countries By prevailing upon Bhadrasresthin to accompany him, he reached Ratnadvipa where they made huge gains. While returning in a ship, he trickily pushed Bhadrasresthin into the sea, so that he was no more to share his wealth. The latter was reborn as a demon and took revenge on Lobhadeva by tossing his ship up and down in a gale till it was smashed to pieces Lobhadeva, however, floated unconscious to an island the residents of which took out periodically his flesh and blood for alchemical purpose. He was left just a skeleton and was picked up by a Bharunda bird When he was dropped by it on a lonely spot, somehow he felt remorse for his ingratitude to Bhadrasresthin. He wanted to purify his sin. While he was on his way to

the Ganges, he came here. In due course with the pressure of his passions subsiding he was given *dikṣā* by Dharmanandana.

5. Moha (infatuation)—Biography of Mohadatta :

A stern king Kosala by name ruled in Kosala, capital of Kosala. Prince Tosala was his worthy son who moved freely in the town. One day he saw a beautiful girl behind the latticed window of the banker's palace. He gazed at her with passionate affection and she responded favourably. When it grew dark he managed to get into her private appartment. He was about to leave her respecting her chastity but she detained him on account of her passion. She disclosed that she was the daughter of the banker Nanda and was married to Haridatta. Her name was Suvarna. Her husband went to Lanka for trade some twelve years back and nothing was heard of him till now. This unfortunate separation had made her restless and when in a despondent mood she wanted to commit suicide she saw him from the window. Either he should be her lover or she would die. The prince became her lover and in course of time she became pregnant. The scandal was whispered all round and Nanda reported the whole thing to the king. When Tosala was found guilty of this crime, the king ordered his minister to behead the prince The minister, however, allowed him to go scotfree provided he disappeared to an unknown destiny. Accordingly Tosala ran to Pataliaputra and started serving under king Jayavarmana as a common man Suvarnadevi, who was carrying, believed that Tosala was dead and in sheer humiliation she ran away from her father's house and joined a caravan bound for Pataliaputra. Due to physical disability, she lagged behind, and one night she delivered twins, a boy and a girl. Though in despair, she wanted now to live for them. When she went out for a wash, the garment in which the two kids were folded and tied was picked up by a hungry tigress. The girl was dropped on the road, later picked up by a messenger of king Jayavarmana and was nourished at Pataliputra by his wife who named her Vanadatta. Sabara Singha attached to Jayavarmana while out for hunting picked up that boy who too grew in Pataliputra as Vyaghradatta alias Mohadatta. In due course Suvarnadevi also reached Pataliputra and happened to serve as a nurse to Vanadatta, not in any way recognising her.

During spring Mohadatta and Vanadatta saw each other at a festivity and felt passionately attracted to each other. Later Tosala also saw Vanadatta, escorted by Suvarnadevi. Suvarnadevi did not recognise him nor did Tosala recognise her. Tosala was now full of passion for Vanadatta and rushed for her hand at the point of sword.

There was a great commotion in the garden. Mohadatta came on the scene and in a duel finished Tosala on the spot. As he started love sports with Vanadatta, a voice announced that it was unworthy of him to enjoy his sister, in the presence of his mother, and that too after killing his father It was the voice of a monk in the vicinity who explained all the relations Mohadatta felt remorse for his ignorance and wanted to expiate for his sin. He came later to Dharmanandana and with his *moha* sufficiently quieted, accepted *dikṣā*.

After concluding the anecdotes, Dharmanandana said to the minister that these five passions deluded the soul, which then was driven round in *sansāra*. These should be kept under control, or, if in operation, made ineffective After hearing the discourse the king Purandaradatta and the minister Vasava took leave of the preceptor and the monks and returned to the capital

It was night King Purandaradatta, whose mind had been already affected by *vairāgya*, changed his dress and leaving his palace crossed the city wall. In a short time he reached the spot in the park where Dharmanandana was staying At that time Dharmanandana was discoursing to the newly ordained five monks on the rarity of human birth and adoption of the religion of *Jina* therein On hearing this discourse it occured to the king Purandaradatta to practise this religion after enjoying worldly pleasures Reading his mind Dharmanandana denounced the worldly benefits as worthless The King was very much impressed but as he was not able to renounce the worldly attachment then and there accepted the *śrāvaka-dharma.*

The five monks who were very much attached to each other, started leading a rigorous religious life. Once Candasoma, the eldest of them was requested by othres to bestow *samyaktva* on the rest, if circumstance were favourable, in the next birth , and they agreed to enlighten one another subsequently.

Lobhadeva died a pious death, and was born as Padmaprabha in the Saudharma *kalpa* in the Padma *vimāna* Likewise, after some time, Manabhata also was born as Padmasara, Mayaditya as Padmavara, Candasoma as Padmacandra and Mohadatta as Padmakesara in the same *vimāna.* They were friendly to each other and recollected their earlier agreement.

Consequent on Dharmanath's omniscience, there was a gay rustle in the heaven and the seats of gods suffered a tremor. Along with Indra,

all the gods reached with respect and joy and in great pomp his *samavasaraṇa* in the town of Campa. With the assent of Indra, Padmasara (Manabhata) constructed the *samavasaraṇa* of Dharmanatha from where the Lord gave his sermon. After the sermon was over, on an inquiry from Padmaprabha (Lobhadeva) the reverend one explained that they all (five) were *bhavyas* and would easily attain enlightenment and get liberated in the fourth birth. They consulted together, realised the difficulty of mutual enlightenment, requested Padmakesara (Mohadatta) who was the last to leave heaven, to enlighten them. By way of memory clue, they all prepared their own images in precious stone, buried them at the spot where Padmacandra (Candasoma) was to be born as a lion in the forest and put a stone on it to mark out the spot.

Padmaprabha (Lobhadeva) was reborn at Campa as Sagaradatta son of the banker Dhanadatta. Once with his self-respect pricked and his vanity tickled, he left home with a resolve to die in flames failing to earn seven crores within a year. He reached Jayasri on the southern shore, and worrying about his gains he came across a significant Malura tree with wealth beneath it. Guided by an anonymous voice, he took from there a handful of silver coins, won the favour, as well as the daughter, of a local merchant by his skill in salesmanship, and sailed to Yavanadvipa where he earned more than seven crores. But while returning, he lost everything due to ship-wreck. He touched alive Candradvipa where he saved a lonely maiden who was about to hang herself being frustrated in her love. Both of them tried, in a mood of despair, to enter flames which were turned into lotuses. God Padmakesara (Mohadatta) rebuked him for his cowardly attempt, reminded him of his responsibility, gave him twentyone crores of coins, married him to both the girls, and reached him to Campa. In due course, Sagaradatta accepted *dikṣā* under Dhanadatta. Then turning to Kuvalayacandra, the monk said, I am Sagaradatta. Practising austerities, I gradually acquired clairvoyance. Then I could visualise the career of my four colleagues : Padmacandra (Candasoma) who was born as a lion in the Vindhyas, Padmasara (Manabhata) who was born as prince Kuvalayacandra, son of Drdhavarmana, king of Ayodhya and Padmavara (Mayaditya) who was born as princess Kuvalayamala, the daughter of king Mahasena of Vijaya in the South Our mutual promise to bestow *samyaktva* was recollected. God Padmakesara conferred with me, and we planned to enlighten the rest. So I reached the spot where the lion (Candasoma) dwelt. God Padmakesara possessed your horse and brought and left you here in a mood of frustration. That was how you happened to be here ; and you could see here the counterparts of the four in precious stones which should serve as mementos. Hearing

all this, Kuvalayacandra developed right faith and accepted the duties of the house-holder. The monk then said to the prince that he would marry Kuvalayamala (Mayaditya) and Padmakesara (Mohabhata) would be born as their son. Attending to all this the lion too was enlightened. It accepted fasting and remained intent on religious virtues. When it was about to die the prince Kuvalayacandra whispered sacred syllables into its ears The lion was reborn as god in Vaidurya *vimāna*.

Then Kuvalayacandra proceeded to the South crossing the Vindhya mountains By the side of a lake he came across an image of *yakṣa* crested with a pearl statue of a *Jina*. He met a *yakṣakanyā*, Kanakaprabha who was appointed to worship *Jina* by a *yakṣa* Ratnakesara, who was highly benefited in his earlier life by the *namaskāra* offered to Rsabha *Jina*, and who consequently projected himself into this image called Jinasekhara As they parted, Ratnaprabha gave a coil of medical herb to Kuvalayacandra to guard himself on his journey

Kuvalayacandra crossed the river Narmada. He met in a hermitage Enika and her attendant Rajakira (a parrot). The parrot narrated their biography. Enika was the daughter of king Padma and his queen Srikanta, but was picked up in her childhood by her inimical husband of the earlier life who dropped her in the forest where she was brought up by a deer. She was the sister of king Bhrgukaccha who attained omniscience. Instructed by the parrot she developed *samyaktva*. On hearing from Kuvalayacandra that he was separated for long from his parents she sent through the parrot the message of his welfare to Ayodhya.

Kuvalayacandra reached the Sahya mountain and joined a caravan bound for Kancipuri. When on the way they were attacked by a party of *bhillas*, Dhanavati, the nervous daughter of the trader, was so bravely sheltered by him that the *bhilla* leader appreciated his valour and challenged him for a duel When the *bhilla* chief realised that the prince was more than a match for him, suddenly withdrew from the field. When the prince learnt that he was the follower of the *Jina*, they became friends The *bhilla* chief took the prince to his *palli* and there he lived comfortably for some time The *bhilla* chief was actually Darpaparigha, the eldest son of Ratnamukuta, brother of Drdhavarmana who had become a *kevalin*. Due to some palace intrigue Darpaparigha was driven out almost insane. But, in due course, he was made a *bhilla* chief; and since then he had been residing here. As Darpaparigha was his uncle's son, the prince instructed him in the words of *Jina* and

urged him to adopt good conduct. Then he proceeded to the South and Darpaparigha soon took to renunciation.

Kuvalayacandra reached Vijayapuri. There he learnt from popular gossip that princess Kuvalayamala was very beautiful ; she had hung in public an incomplete verse ; and she would marry him who could complete it. When he came to the royal court-yard, he at once hit on the rest of the verse. Just then the state elephant was running amuck. The prince brought it under control to the dismay of one and all. He recited the complete verse to the satisfaction of princess Kuvalayamala who garlanded him and chose him as her bride-groom. Mahendrakumara also was there by that time and he gave an account of the prince to the king of Vijayapuri. Mahendrakumara also narrated what happend at the capital after Kuvalayacandra was carried away by the horse. All possible attempts were made to get some news of the prince but all in vain. At last the parrot came and from it knowing his whereabout he had come to the place.

It was gathered that it would take some time to fix up a date for the wedding. But Kuvalayacandra and Kuvalayamala exchanged affectionate messages and love presents, learnt more and more about each other, and at last their wedding was celebrated with great pomp. They had a happy time full of pastimes and enjoyments. Then finding an occasion the prince narrated their past lives and requested her to accept *samyaktva* which she did.

On receiving a letter from Ayodhya, prince Kuvalayacandra accompanied by his beloved and Mahendrakumara started back to meet his parents. They had good omens on the way. After reaching Sahya, they paid respects to a saint, who was enlighted by seeing the paintings of the *samsāra-cakra*. This made Mahendrakumara firm in his *samyaktva*. The prince then met some alchemists on the way and helped them to prepare gold. Then he reached the outskirts of Ayodhya. He was lovingly welcomed by his parents, and was soon crowned as heir-apparent, to the joy of the whole town. After hearing true religion, Drdhavarmana renounced the world and became a monk.

Kuvalayacandra ruled for many years. God Padmakesara (Mohadatta) was born as a son to him and he was named Prthvisara. Seeing the memento, he had detachment for worldly life right from the beginning. Both Kuvalayacandra and Kuvalayamala remembered about their earlier resolve and decided to take to religious life. They happened to meet saint Darpaparigha who told them that it was his *Guru* who gave

dikṣā to Drdhavarmana, and consequently both of them became *antakṛt kevalins*. Inspired by this, Kuvalayacandra, Kuvalayamala and Mahendrakumar accepted renunciation and practised severe penances. Kuvalayamala was born in Saudharma *kalpa*. Kuvalayacandra was born as a god in the Vaidurya *vimāna* where the lion was born as a god after his death. Monk Sagaradatta too reached the same *vimāna* after his death as a god After enjoying royal pleasures for a while and putting his son Manorathaditya on the throne, king Prthvisara also took to asceticism and joined them in the same heaven after his demise. They recognised each other, reflected together on the importance of *samyaktva* and agreed that in the subsequent births whereever they were, any one of them having omniscience should enlighten the rest

Then, during the age of Mahavira, the soul of Kuvalayacandra came down from heaven and was born in the town of Kakandi as prince Maniratha, the son of king Kancanaratha and his queen Indivara. Much against the wish of all the prince Maniratha became addicted to hunting. While he was out in the forest, there arrived Lord Mahavira who preached to the audience, including Kancanaratha twofold *dharma* based on *samyaktva* Further, Mahavira explained to Kancanaratha that the prince Maniratha, though addicted to hunting, was not only a *bhavya* but would reach liberation also in this very birth, in fact, he was enlightened and with a view to adopting religious life, he was coming here. A deer, once the husband when he (Maniratha) was his wife Sundari in an earlier life, had made him religious-minded He came by this time to the audience hall and hearing his earlier life accepted renunciation.

Once Lord Mahavira reached Sravasti and in the *samavasaraṇa* expounded how different kinds of *karmas* take a soul through different *gatis* At the conclusion of the discourse a man of striking personality came there and inquired whether all that he saw in a dream was true. Mahavira told him that it was true Then he went away. The Lord gave his anecdote and said that he was Mohadatta amongst the five souls who agreed to enlighten each other now born as Kamagajendra. He will be enlightened here to attain final liberation. Kamagajendra came next day and accepted renunciation from him. The Lord told him the whereabouts of the five colleagues, one in heaven with a short life now and the rest on the earth

From Vaidurya *vimāna* Sagaradatta (Lobhadeva) took birth as Vajragupta at Rsabhapura. When the town was being regularly robbed by a mysterious robber Vajragupta openly resolved to burn himself

in flames, in case he failed to spot the robber within a week. Six days passed without any success. At the risk of his life, he invoked the grace of a *vetāla*. He found out the place of the robber, and through the aid of Campakamala who was once betrothed to him but was kidnapped by the robber, he successfully finished him. He stayed in that cellar enjoying various pleasures in the company of his beloved for twelve years. For seven mornings continuously, he heard an anonymous voice (that of the souls of Mayaditya and Candasoma in heaven) exorting him to follow the path of true religion by meeting a *Sarvajña*. At Kakandi he went to the *samavasaraṇa* of Mahavira who enlightened him of his anecdotes. He accepted *dikṣā* and gave himself up to austerities

From Vaidurya *vimāna* soul of Candasoma was born as Svayambhu deva. He had to leave home and wander about for a prosperous living. He reached Campa, but had to rest at night on a Tamala tree. He saw two traders who burried under that tree some treasures and went away. Svayambhudeva found, to his good luck, five jewels there He took them and started home. On the way he rested on a Banyan tree. There he heard a touching conversation between a bird and its father, mother and wife The bird succeeded in taking their permission to die fasting in order to escape from hell, as instructed by Mahavira. This conversation was a lesson for him ; and it opened his eyes that it was not proper for him to pick up jewels like that and live on them. Being thus enlightened, he accepted renunciation in the *samavasarana* of Mahavira at Hastinapura

Lord Mahavira reached Rajagrha in Magadha. King Srenika was very happy on the Lord's arrival and he went to his *samavasaraṇa*. There went also prince Maharatha, the eight year old son of Srenika who wanted to know the meaning of a symbolic dream he had last night. Mahavira explained to him how he was the *jiva* of Kuvalayamala (Mayaditya), how his other colleagues were there, and how he would duly attain liberation in this life. He received *dikṣā* and met his other colleagues. They all moved with the Lord for many many years. When they saw that their ends were near, they adopted *samlekhanā* as advised by Mahavira, and died after duly offering *ālocanā* and *pratikramaṇa* and became *antakṛt kevalins*.

Non-Absolutist Realism Of The Jainas

J. S. ZAVERI

The problem presented by the unceasing mutability of existence is one of the earliest as well as one of the most persistent, in the whole range of philosophy. Expressed in simple words the problem is : What is real—permanence, or change, or both? It is a common feature of the world of experience that within the unity of the one thing there is a successive presentation, in time, of different states. It is because the self which changes is still the same old self that we feel its changes to be causes for exultation or despair Were we completely new made with each successive change in our self, there would no longer be ground for joy or grief at alteration for the better or worse. And this fact that only the identical and permanent can change, gives a paradoxical character to all mutations

Attempts, to get rid of this paradox by denying its truth, have not been wanting To escape it by reducing change itself to a baseless illusion appears to be one extreme, while to evade it by refusing to admit any permanent identity or underlying unity in the incessant change is the other. Vedantists are among the notable contributors to the first absolutist view while the Buddhists are those to the other. The former seems to ignore entirely the direct experience and base their concept purely on *a priori* logic, the latter on the other hand appeal to direct experience in favour of their doctrine that incessant change alone is real. They (the latter) contend that in any actual experience we are always presented with the fact of change and transition , we never apprehend an absolutely unchanging content.

The non-absolutist Jainas do not believe in absolute permanence or total cessation. According to them both permanent and transitory attributes co-exist in a substance. Now, argue the Jainas, although if experience never gives us mere persistence of an unchanging contact, neither does it ever give us mere change without persistence. What we actually experience always exhibits the two aspects of identity and transition together. All change must be change *of* and *in* something—where there is no underlying identity there is nothing to change. Change by itself (apart from a background of identity) is therefore impossible.

The Jaina attitude, thus, is that of non-absolutist realism. It neither endorses absolute nihilism nor absolute eternalism but explains

both these extremes as real with reference to different aspects of the same reality.

While the absolutists find self-contradiction in asserting both permanence and change in the same reality with reference to identical space and time, the non-absolutist Jainas maintain that one need not be afraid of accepting this as a truth—as the very nature of things—since our common experience gives this as a fact.

Mutation therefore, according to the Jainas, is nought but succession within an identity, the identity being as essential to the process as the succession. At the same time, change itself is as much real as permanence. It is a succession of events in time connected by a systematic unity.

The incessant series of successive states which make up the career of a thing are the expression of the thing's structure. To understand the structure of a thing is to possess the key to the succession of its states, to know on what principle each gives way to its successor.

Change, thus apprehended as the embodiment in succession of a principle, is no longer a paradox nor is mutability an unintelligible mystery. Mutability is simply a logical consequence of the existence of any multiplicity forming a systematic whole.

The identity which pervades throughout the succession of changes could be a substance or a quality.[1] And this brings us to the problem of substance and qualities and their mutual relations. What we call a thing is said to have, inspite of its unity, many qualities. It is, e.g., in the case of a material mass white, shining, hard and round, or green, soft and rough at the same time. The problem now is : how does the thing possess all these numerous attributes which are ascribed to it ? Or, what is the manner of the subsistance of the several qualities which belong to or inhere in it ?

One obvious theory is to identify the substance with the qualities. Or, as is more commonly done, to identify the substance with some (a group) of the qualities which are regarded as specially important or more permanent.[2] The substance is then taken to be just this group of

1 *lakkhanam pajjavanam tu ubhayo assiya bhave*, *Uttara.*, 18,6.

2 The primary qualities have usually been identified with those mathematical properties of a body which are of fundamental importance for the science of mechanical physics. Extension, form, mass are some of the primary qualities, while taste, colour, smell, etc. are secondary ones. It is further explained that the latter are subjective changes in our sensibility produced by the action of the primary qualities upon our sense organs.

primary qualities, (as they are generally called) and is said to have or possess the less permanent 'secondary' qualities !

Now, say the Jainas, we could take no objection to the use of such a theory as a working hypothesis in the experimental sciences. But as a solution to the metaphysical problem of the relation between substance and qualities, the theory is manifestly open to many grave objections. Firstly, the theory is applicable to and is meant to meet the case of *material things only*. Secondly, the primary qualities are ascribed in just the same fashion as secondary qualities and the distinction as an answer to the problem leaves us just where we were before The (material) thing has configuration, mass, solidity just as it has weight, taste, colour Moreover, the theory fails to answer the question : in what way do the primary qualities *possess* the secondary convincingly ? The attempt to hold the primary qualities as the unitary substance and to dispose of the secondary qualities as merely "subjective", leads to no more satisfactory result The former, too, must necessarily be merely qualities possessed by a more ultimate substantive. Again experience never gives us a primary quality by itself That is, we never perceive extension apart from some special filling of the so-called secondary kind.

The above view is sometimes alternated with another one. According to this view, the substance is the "unknown substratum" and the many qualities "flow" from it in some inexplicable manner It is then held that we are ignorant of the substance, i.e , we do not know what 'things' really are, we know only its attributes or manifestations. Now the nature of the supposed relation between such a substratum and its attributes which "flow" from it is unintelligible. For there cannot be a substance or substratum totally devoid of qualities A substance which is totally devoid of qualities is an unreal abstraction, got by leaving out an aspect which in actual experience appears inseparable from it, and therefore presumably illegitimate Illegitimate, that is, when offered as an account of the fundamental reality of thing.

The same objection applies also to the Nyaya-Vaisesika theory of Inherence. According to this view a substance is absolutely different from the qualities, the latter are said to be related to the former in the relation of 'inherence' (*samavaya*) which itself is as much a positive reality as the other two. It further holds that while a quality depends for its experience on some substance, the latter can exist by itself. Moreover, the relation is irreversible i.e though a quality is in a substance, the substance is not in the quality Thus, although a substance is accepted

as the substratum of quality by Nyaya-Vaisesika, they fight shy of admitting the qualities as forming the nature of the substance.

The Jaina reply to these is : firstly, if a quality is absolutely different from its substance, it is illegitimate to say that it belongs to the substance. "There cannot be the relation of *dharma* (adjunct) and *dharmin* (substantive) between two things, if there is absolute difference between them."[3] Nor can the inherence be considered as the link between the two because it is not perceived. Again, in what relation does this 'inherence' subsist in the substance ? If the inherence is regarded as subsisting in the relation of another inherence, there will obviously be *regressus ad infinitum.*

Secondly, we cannot conceive how the substance could first 'exist' without possessing any definite character and then subsequently (with the help of inherence) acquire its qualities or characteristic modes of being Nothing can be or exist at all without 'being in some determinate way, and this "being in some determinate way" is precisely what we mean by the qualities of a substance We cannot therefore divorce the existence (*or that*) of a thing from its determinate mode of being (*or what*) and regard the latter as something which supervenes on or is derived from the former, or the former as something which can exist without and (absolutely) apart from the latter. It is not difficult to see that the main objection of the Jainas in the above views, is against the absolutistic attitude Qualities cannot be absolutely distinct from the substance nor can they be absolutely identical with it. A quality cannot belong to the substance without becoming its nature and being.[4] The Jainas admit that qualities are ever changing but maintain that change of quality does not mean destruction of nature (of a thing). An entity preserves its nature through change. The qualities also preserve their identities through their ever changing modes. Therefore, the true relation between the substance and its qualities is one of identity-cum-difference. The element of identity explains the experience of persistence while that of difference explains the experience of change.

The Jaina definition of reality thus is "what is capable of continuous eternal existence through (infinite) changes of creation and cessation"[5] and also "what possesses an infinite number of attributes"[6].

[3] See Acharya Hemchandra's *Syadvadamanjari.*

[4] *J. S. D.*, 1, 40.

[5] *utpadavyayadhrauvyayuktam sat, Tattva.*, 5, 29.

[6] *gunanamasayo davvam, Uttara.*, 28, 6.

A substance is an ultimate reality and is therefore defined as that "which supports (i e possesses) both qualities and a succession of mutations."[7]

All things of the universe can be grouped to form five ultimate substances[8] as under :

(1) *dharmāstikāya*, that is, positive ether-substance.
(2) *adharmāstikāya*, that is, negative ether-substance
(3) *ākāśastikāya*, that is, space-substance
(4) *pudgalāstiakāya*, that is, matter or material substance.
(5) *jīvāstikāya*, that is, soul or substance possessing consciousness.

They are called '*astikāya*' because each of them is not a single point but are homogeneous substances consisting of innumerable points.[9]

Dharmāstikāya and Adharmāstikāya

The existence of these two as fundamental entities is not accepted by any other metaphysical system except the Jainas

In support of their contention, the Jainas argue that there must be a medium of motion "For every motion, even the minutest vibrations the assistance of *dharma* is essential "[10] Such a medium must (i) be pervading the whole universe, (ii) be itself immobile, and (iii) be capable of assisting the motion of other mobile objects

Dharmāstikāya fulfills the above conditions It can be easily seen that here "motion" is understood to be relative and both dynamic and static states are conceived, since the acceptance of one pre-supposes that of the other And so the existence of *adharmāstikāya* is also automatically established

Substantially, each is a single homogeneous entity, indivisible but composed of innumerable points.

Spatially, each one pervades the entire inhabited universe (*loka*) but does not exist beyond it In fact they are the cause of the finiteness of the inhabited universe

[7] *gunaparyayasrvo dravyam*, *J S D*, 1, 3
[8] *dharmadharmakasapudgalajivastikaya dravyani*, *J. S D*, 1, 1.
[9] *Kala* (time) is also included in the list of substances as the sixth entity, but is not an *astikaya*
[10] *Bhagavati Sutra*, 13-4-481

Temporally, they are eternal, since the existence of matter and souls and their motion is also eternal.

Qualitatively, they are imperceptible. Immobile themselves, they assist the motion of mobile objects ; *dharma* is the medium of dynamic state and *adharma* is for the static state.

Ākāśāstikāya-Space

According to the Jainas, space is an objective reality. It is the container of all other substances. It is boundless—infinite and is composed of infinite number of space-points. *Dharma*, *adharma* and other substances are finite and do not pervade the whole space. That portion of space which is pervaded by other substance is called '*loka*'. *Loka* is finite and is surrounded in all directions by *aloka* or empty space. Actually, the space is one indivisible entity. It is *dharma* and *adharma*, which determine the boundaries of the *lokākāśā* by their own finiteness

Those philosophical systems which do not accept the existence of *dharma* and *adharma* would contend that space itself assists and supports the motion. But this contention will not hold good because space being infinite and indivisible cannot check the motion of the dynamic bodies. Thus infinite number of souls as well as material objects would continue to roam about in the infinite space without any control. If this was so, their association and appearance as an organised finite inhabited universe would be extremely improbable if not altogether impossible.

The four-fold supporting sequence is described in the *Āgamas* thus : Space supports air, air supports water, water supports land and land supports vegetable and animals, etc. In the reverse it can be put thus : Vegetables and animals, etc. are supported by land which is supported and surrounded by solidified air which is supported and surrounded by space. Thus while land, air and water are both supporting and supported, space which is self-supporting is the ultimate container of all.

Pudgalāstikāya-Matter.

What is popularly known as 'matter' is called *pudgala* by the Jainas. The use of this word for matter is exclusive to the Jaina literature. It is a derivative made up of two words '*put*' which means fusion and '*gala*' meaning fission which characterises only one substance, i.e., matter.

Both the experimental science (such as physics and chemistry) as well as philosophy of nature (such as metaphysics) make it their business to deal with that part of the reality which is popularly known as material universe Because matter belongs to the physical order of existence (as distinguished from a psychical order), its qualities, relations and modes are perceived by the sense organs Two things seem fairly obvious upon the least reflection with regard to the physical order of existence, viz, (a) anything which is dependent for its perception on the sense-organs of a percipient must belong to this order i e be a material substance, quality or mode and (b) the entire material universe is but a part of the ultimate or whole reality It should however be clearly borne in mind that material objects depend on the percipient organ only for their perception and *not* for their existence

Visibility which is the combination of the qualities of colour and shape is, according to the Jainas, necessarily accompanied by smell, taste and touch In other words whatever possesses a quality which can be perceived by one of the sense organs must also possess the qualities perceivable by the remaining three sense-organs

Besides being the only substance in the universe which can be cognised by the senses, matter is different from all the other substances in another respect Thus while soul, space and *dharma* and *adharma* are indivisible single entities, matter is divisible It is both fissionable and fussionable Its smallest ultimate form is an indivisible particle called *paramāṇu*

Extensian, form, mass, solidity, association and dissociation, etc., have been recognised by the Jainas to be material qualities. They also maintained that the light and darkness, shadows and images and sound are all material

In the Newtonian universe, matter and energy were separate entities. Not until very recently science accepted the inter-changeability of the two and recognised the material character of light and other radiant energies The Jainas on the other hand, thousands of years before Newton and Einstein, have emphasised that light (and darkness) and all other forms of radiant energy are material. Expressed in a different way, the Jainas state that matter amongst its infinite modes, also assume the form of and exist as radiant energy such as light, etc

Sound's material nature can be proved by the simple argument that it can be heard and whatever can be cognised by senses must be material.

It would be interesting to compare briefly the modern conception of science with the ancient Jaina beliefs regarding the nature and propagation of radiations. Einstein has postulated that all forms of radiant energy—light, X-rays etc. actually travel through space in separate quanta. A puzzling phenomenon known as photo-electric effect is satisfactorily explained by Einstein only by supposing that all light is composed of individual particles or grains of energy which he calls 'protons' and that when one of them hits an electron (e.g. when light falls on a sheet of metal) the resulting action is comparable to the impact of two billiard balls. Television and other application of the photo-electric effect owe their existence to Einstein's Photo-electric Law.

Einstein's notion that light, too, may consist of particles clashed with a far more venerable theory that light is made up of waves. More than two centuries of experiment and theory assert that light must consist of waves. Indeed, certain phenomena-diffraction and interference-involving shadows of thin objects are strictly wave characteristics and would not occur if light were made up of individual particles. Yet photo-electric law proved that light must consist of photons.

On the other hand, certain recent experiments proved that not only electrons but whole atoms and even molecules actually do exhibit wave characteristics And so all the basic units (according to Science) of matter gradually shed their *substance* and were reduced to systems of superimposed waves Thus all the matter is made of waves and we live in a world of waves And so a beautiful paradox of strange dualism is presented by waves of matter on the one hand and particles of light on the other. Later, Heisenberg and Born developed equations which fit both the conceptions and Eddington has coined a new word "a universe of 'waveicles' ".

But to the Jainas it was never a paradox. To them different kinds of radiant energies are only so many modes of *pudgala*. Light is material (and so is darkness). It therefore follows that shadows and images are also the results of interplay of matter. Particles and waves are but two aspects of the same quality. There is no strangeness about the dual character of light or any other form of matter. From the point of view of substance (*dravya*) the light must consist of photons, i.e., particles. From the point of view of mode (*paryāya*) it is constantly dynamic—continuously changing and hence the wave-formations of crests and troughs and the resultant phenomena of interference and diffraction. And for all the radiations, their propogations and for the minutest vibr ations there is *dharmāstikāya* (and of course *adharmāstikāya* too) as the medium.

Let us now examine and analyse the material bodies to see the structure of their substance Most of the objects encountered by us in ordinary life are heterogenous, i e., a mixture of a number of different ingredients though in some cases we need a magnifying apparatus to help us realise that fact. Milk, for example, is not as homogenous as it appears but is a thin emulsion formed by small droplets of butter suspended in a uniform whitish liquid while a piece of ordinary granite rock is composed of crystals of quartz, feldspar and mica, all connected together In analysing the material bodies therefore, our first step would be to separate the individual homogenous ingredients forming the mixture

But even after observations made with the best microscope, would we be justified in assuming that the so called homogenous substances at least will look the same no matter how finely they are divided ? And can they be always further subdivided into still smaller particles ?

According to the Jainas, the ultimate particle of matter, which they call *paramāṇu*, is truly indivisible It cannot be disintegrated by any means whatsoever The sharpest weapon or the greatest electrical force is unable to split it It cannot be burnt by the hottest of fire It has no half portion and no middle portion It has no length, no breadth and no depth Its beginning middle and end are all identical with the whole of itself It associates and combines with other *paramāṇus* to form composite material bodies.

Two or more *paramāṇus* combine and form a *skandha*. Thus a *skandha* is an aggregate of two, three, four upto innumerable and infinite *paramāṇus* The minutest visible aggregate must contain infinite *paramāṇus* Even the best available microscope would not make a *skandha* made of less *paramāṇus* visible (or cognisible by any other sense organ).

A free *paramāṇu* is intensely mobile. Its motion is both spontaneous as well as the result of an external cause. It sometimes (merely) vibrates, sometimes it vibrates and rotates or revolves or is propogated or radiated (in space) and has many other compound and complex motions. In other words besides simple vibrations there are many other compound and complex motions executed by a *paramāṇu*. The maximum velocity of a *paramāṇu* is very high. In a single instant or time-point (*samaya*) it can travel from one end of the universe to the other. Its minimum velocity is such that it can move from one space point to an adjoining one in one time-point (*samaya*). As said before a *paramāṇu*

can move spontaneously or when activated by external causes. If undisturbed the motion continues in a straight line. A change in the direction of motion occurs if it is acted upon by other matter. A *jīva* (soul) can never be a direct cause of the motion or change of motion of a *paramāṇu*. A *jīva* can directly influence aggregates only. There is an indeterminacy or an element of caprice as to when an inert and resting *paramāṇu* will be activated or when an active one will come to rest or become inert. The gap between the two such consecutive state from one time-point to an *āvalika*. A *paramāṇu* can penetrate the thickest iron wall in its natural course, and can pass through the strongest electric field A collision of two fast moving *paramāṇus* will affect the motion of both of them

Let us examine the above properties of a *paramāṇu* as described in the Jaina *Āgamas*, in the light of the recent discoveries of the nuclear science. The *paramānu* of the Jainas is the truly indivisible ultimate particle of matter There is no parallel for it so far in science. The scientist in his search, for the basic elementary particle of the structure of material universe, has first played with the molecules, then with the atoms and now he is toying with electrons and nucleons. But dare he state that he has reached the ultimate ? That nucleons, etc., are really elementary and cannot be subdivided into smaller constituent parts ? Wasn't it assumed only a half century ago that the atoms were indivisible ? Yet, what a complicated mechanical picture akin to a solar system they present today : May be there are "solar systems" in the heart of the protons, etc., too. The intense mobility and the penetration power of the *paramāṇu* emphasized by the *Āgamas* leads us to believe that it is neither a particle nor a radiation. The measure of maximum velocity given above is unfortunately vague. Is it possible for a *paramāṇu* to attain a velocity higher than that of light ? According to Einstein the answer is No. But the negation is based on the hypothesis that a *paramāṇu* must possess 'mass'. According to the Jainas, however, mass is acquired only by aggregates or *skandhas* and free *paramāṇu* is *agurulaghu* i.e., perfectly devoid of mass and all velocities. Shall we be justified in assuming that in the state of a *paramāṇu* the matter is pure 'energy' and therefore 'massless' ? The element of indeterminacy of motion, is comparable to Heisenberg's principle of Uncertainty.

The minute gap of time between the consecutive states of activity and inertness lends support to the quantum nature of the material activity which is not an unbroken continuous stream, but discontinuous bits known as 'quanta' and the minimum amount of inter-action is usually known as 'quantum of action'.

Jivastikāya-Soul :

Jiva is the *self*, theultimate reality It exists in two states (a) state of bondage and (b) state of emancipation. In both these states its existence is real Freedom does not mean total cessation nor is bondage merely empirical The emancipated self is the same old self which was in bondage It is a qualitative change and not total cessation. Freedom means freedom from passions only.

Emancipation presupposes corruption of the self in the state of worldly existence This corruption is due to soul's beginningless association with matter The soul is pure and perfect in its intrinsic nature and it is only due to its association with matter that it comes to generate passions

It is beyond the scope of this article to study the problems arising out of the *modus operandi* of *karma* comprising of the processes of attraction, assimilation, rise, fruition, and disassociation of the *karmic* matter Suffice here to say that the *karmic* matter attracted by the vibrations (*yoga*) of the soul, mixes with it much in the same way as milk mixes with water Due to the presence of passions in the soul, the *kārmic* matter is intimately bound with it The stronger the passions the lengthier and intenser are the duration and fruition of bondage. The *karma* does not however yield fruit as soon as it is bound but comes into rise in order to give its fruit after a lapse of a certain period After yielding the fruit it is exhausted and is dissociated from the soul.

There are two kinds of fruition (i) auspicious or benvolent called *punya* and (ii) inauspicious or malicious called *pāpa* Worldly happiness apparently resulting from good-health, high status, riches and abundance is ultimately the result of *punya* and nothing else. Similarly, the suffering and miseries apparently resulting from ill-health, low status, poverty and dearth are ultimately the result of *pāpa* only Now it is not difficult to see that both *punya* and *pāpa* are of material origin and are therefore, *ajiva*, i.e , non-self, and emancipation must be freedom from the both. The point to be borne in mind is that auspicious *karma* is as much a hindrance to emancipation as the other kind.

Mokṣa literally means freedom. As stated above freedom means freedom from passions; freedom from the cycles of birth and death, freedom from the worldly existence, but not total cessation. It is the pure and perfect state of the self, the same old self which was once in bondage. Process of regeneration is complete and irreversible. The last particle

of *kārmic* matter is dispersed and dissociated from the soul and the association of self with the non-self has ended once and for all.

We shall conclude after briefly reviewing the Jaina conceptions regarding self and *mokṣa* with the Vedic and Buddhist conceptions. The Vedic attitude can be seen from the following quotations from the *Upaniṣad* : "Emancipation (*mokṣa*) means identification of self with the *Brahman*." "It is identification of self with the Absolute (*Brahman*) which is Truth, Consciousness and Infinite." "The wise, having reached Him who is omnipresent everywhere, devoted to the Self, enter into Him wholly." Thus according to the *Upaniṣads*, emancipation is as indefinable as the *Brahman* inasmuch as the former is as nothing but the realization of the latter. *Brahman* which alone is real, is infinite and unchanging It is pure consciousness.

According to the Buddhist conceptions, self is devoid of any essence and dissolves into nothing. It is at best an aggregate of *rūpa* (material form), *vedanā* (feeling), etc., which never coalesce into one indivisible entity. Buddha emphatically rejected the conception of self, being permanent, immutable and eternal, as absurd. Again, emancipation is *avyakta* (indefinable) because it is "deep immeasurable and infathomable like the great ocean". Truth is too deep to be expressed in words. It is to be realised Emancipation means freedom, not only from evil passions but freedom from life itself because life itself is evil.

Now, the Jaina position, being free from all absolutism, is quite distinct from that of either of the above absolutists Thus while the *Upaniṣadic* thinkers find the immutable single reality behind the world of phenomena and plurality and Buddhists find everything impermanent and substanceless, Jainas do not accept absolute permanence or absolute impermanence. With them change is as much real as permanance. They believe in self as persisting through the cycles of births and deaths. They believe in good and bad deeds and the resultant happiness and suffering. And they believe in the final emancipation and a spiritual substance surviving in its purest state in liberation which is staunchly denied by the Buddhists.

abbreviations :

J.S.D. *Jaina Siddhanta Dipika*
Tattva. *Tattvartha Sutra*
Uttara. *Uttaradhyayana Sutra*

VERSES

CIDANANDA

27

I have taken refuge in thee,
Oh Lord Candraprabha,
I have taken refuge in thee.
I have borne so many times
The intense pain of life and death.
I tell you this
For ye are well-known
As destroyer of others' sufferings
Says Cidananda,
The very sight of thee
Has burnt the outcome of my evil deeds

28

I have a prayer to submit to thee
Oh Parsva, the Lord of Godi,
Hark me, Oh compassionate,
The knower of the inner self.
Gazing at thy moon-like face
Full am I with limitless bliss.
Cast as I am in the whirlpool of mundane world
While thou art beyond the senses five.
A victim of likes and dislikes I
While thou art wholly devoid of these,—
Effortless, desireless and pure.
But on viewing thee as ideal
My self is now set on thee.
A protector and redeemer
Art thou renowned in the three worlds,
So doubtless will thee redeem me,
And so am I reposeful at heart.
In the year 1904 V.S., at Bhavnagar
I stand before thee.
Says Cidananda,
By thy grace, do I rest
In the bliss of ocean of realisation.

29

Pleasant is the sight of Girnar
Oh Lord, when I look at it
My joy knows no bound.
Here is vast expanse of green vegetation
Rivers are blue and clear.
And softly blows the wind
And wins over the travellers' heart.
And here Lord of *Yogis*[1], beyond all attributes,
Meditated deeply in a cave on knowledge pure.
Here were performed his three *kalyāṇakas*[2]
And here his presence is felt most.
Says Cidananda,
Oh Lord, redeem me
As thou hast redeemed thy spouse.[3]

30

Blessed are my eyes
Beholding the image of *Jina* Nemi.
He sits in *padmāsana*
And facinates men, gods and lord of heavens even.
Beautiful are his curly hairs
Face, methinks, like the full-moon
Eyes are like petals of lotus
Nose pointed like that of a parrot
And lips are red as *bimba* fruits
Teeth are as white as jasmine flowers
And tongue slightly red as a young shoot,
Neck is like conch-shell, hands like stalk
And palms are red as a lily.
Chest is broad like a flat disc
Waist as slender as that of a lion
Navel is deep like the bottom of a lake
Thighs are like pillers of plantain trees
And feet worshipped day and night
By the habitants of three worlds,
Are red as lotus.
Says Cidananda
Son of Sivadevi is beautiful to behold.

[1] Neminatha, the 22nd *Tirthankara*.
[2] Initiation, attaining *kevala*-knowledge and final liberation.
[3] Rajimati, his would-be wife renounced the world and followed his path. In the end she attained liberation.

Religion and Birth Place of Tiruvalluvar

S. PADMANABHAN

"The religion of Valluvar" says Dr. G. U. Pope, "is a standing puzzle" Though *Tirukkural* of Tiruvalluvar is a mine of information and instruction it does not give us any clue to the life of its author. The name Tiruvalluvar means, 'the great man of Valluva community', and the title of the work *Kural* signifies the metre of the poem he used. Neither the author nor his work bears any proper or distinctive name.

Tirukkural is an epitome of moral codes applicable to all religions and nations The author has taken the best of all religions and woven them together into a string of beautiful pearls Open-minded and open-hearted he welcomed all truths wherever found "Whate'er it be, whate'er its nature be—in that to see the Truth, is knowledge".[1] In spite of his religious integration, and toleration, Tiruvalluvar is undoubtedly a staunch adherent of Jainism The epithets, *Adi Bhagavan* (*Arhat*), *Malarmisai Yekinan* (one who walks on the lotus flower), *Aravalianthanan* (the Brahmin who has the Wheel of *Dharma*), *Engunathan* (one who has the eight-fold qualities) and *Venduthal* Vendamaiilan (one who has no likes or dislikes) which Valluvar used in the opening chapter of Invocation to God are all applicable to *Arhat* alone The subsequent Jaina works *Silapathikaram*, *Jivakachinthamani*, *Tirukkalambakam*, *Tiruppamalai*, *Merumanthirapuranam*, etc , also use the same words for the Almighty The Jaina authors considered *Tirukkural* as their moral code and used freely its golden sayings in their own works The word '*Enguna Iraivan*' is found in the inscription of the Jaina temple at Tirumalai in North Arcot district

The birth place of Tiruvalluvar is also a matter of controversy. There is one tradition that it was Mylapore which was once a Jaina centre. Some scholars say that it was Madurai, which was also a stronghold of Jainism But there is substantial evidence to show that the birth place of Tiruvalluvar was Tirunayanarkurichi near Muttom in Kanyakumari district which was also a centre of Jaina domination. Jainism seems to have come into this area during the period of Candragupta Maurya, when Bhadrabahu, in anticipation of a twelve-year famine, led an exodus of Jaina monks to the south The Jaina monks who were in Ceylon before the 3rd century B.C. are said to have migrated from India through Kanyakumari by land route.[2]

[1] *Kural*, 355
[2] *Jain Journal*, Volume IV, No 2, page 91.

The Lemurian theory which holds the view that there was a large mass of land to the south of Kanyakumari, carries the history of this piece of land to very ancient times. The Paraliaru now known as Palayaru in the district is but Pahruli river in the lost Lemuria, swallowed by the sea. From the poetic inscription found in the Pandyan dam on the river Palayaru, the dam is mentioned as 'Paraliyatruanai.'[3] It is also confirmed by the *Travancore Land Revenue Manual* which calls the river Paraliyaru.[4] The submersion of the river Pahruli and the mountain Kumari under the sea is mentioned in *Silapathikaram*, one of the twin epics in Tamil literature.

Adiyarkkunallar, the commentator of *Silapathikaram* gives a fine description of Kumarinadu and a list of Tamil works which were in the land. The land was made up of seven regions, divided into seven divisions. The division named Thenganadu and Kurumpanainadu were in the area now known as Kanyakumari district and Thengapattinam and Kurumpanai their capitals, are now in this district. The Huzur office plate which belongs to the eighth year of King Varaguna of Ay dynasty says that while staying at Tirunandikkarai the King married Murugan Senthi, the daughter of Thenganattu Kilavan.[5]

Research scholars and oceanographers remark that the land to the south of Kanyakumari was the cradle of the human race So it is appropriate to say that the history of India especially of Tamilnadu should commence not from the north but from the south. There is literary evidence to show that the first and second Tamil *Sanghams* (Academy) were held at Then Madurai and Kapadapuram respectively in the lost continent of Kumari. *Tholkappiam* which appeared in the period of second *Sangham* is the only work which escaped from the sea, since the author who belonged to the area which was not swalloed by the sea.

The name Athankottasan is found in the prefactory verse of *Tholkappiam*. It mentions that the great grammatical work was approved in the academy under the chairmanship of Athankottasan (the teacher of Athankodu) in the presence of Nilan Taru Tiruvin Pandyan. It is interesting to note that Athankodu is a village in the Vilavankodu Taluk in Kanyakumari district. Presumably the author of *Tholkappiam* was also a native of this area. Some of his words like *pani* and *agatthu* which signify 'fever' and 'inside' respectively are in vogue only in the Kanyakumari district. *Avani* which is the first month of the year

[3] *Kerala Society Papers*, Volume I, page 263.
[4] Volume IV, page 98
[5] *Travancore Archaeological Series*, Volume I, page 17.

according to Tholkappiar is observed as such by the people of Kanyakumari. The word '*asan*' which means an authority in literature, medicine, astrology, *mantra*, wielding quarterstaff (*silampam*), etc., is used in the same sense here. This district of hilly region consists of numerous places bearing names ending in Kodu, such as Kattimankodu, Tiruvithamkodu, Tiruvidaikodu, Pakodu, Vellikodu, etc. (*kodu* means a hill). Indeed the name Vilavankodu is said to be derived from Valluvankodu.

Tirukkural is a work subsequent to *Tholkappiam* ; its author Tiruvalluvar is a native of Nanjilnad, the nucleus of Kanyakumari district. Nanjilkuravan and Nanjilvalluvan are synonymous. Nagam Aiya's *Travancore State Manual* and *Mudaliar Palm Leaf Records* throw some light on the history of Nanjilkuravan. The places Kurathiyarai and Kuravanthattuvilai near Alagiapandipuram are positive proofs that Nanjilnad was dominated by Kuravas, otherwise known as Valluvas, in days of yore We have evidence in *Purananuru*, an anthology of Tamil literature, that Nanjilnad was ruled by one Nanjil Porunan who has been eulogised by the poets Oruchirai Periyanar[6], Maruthan Ilanaganar[7], Avaiyar[8] and Karuvur Kadappillai[9]. The commentator of *Purananuru* describes Porunan as Nanjil Valluvan. Karuvur Kadappillai remarks that Valluvan was a chieftain under the Pandya king.

Today the name Nanjilnad denotes the region comprising Agasteeswaram and Thovalai, the two southrn-most taluks of Tamilnad. But in ancient days it comprised a slightly bigger region. It is learnt from the *Mudaliar Palm Leaf Records* that it covered the tract bounded on the north by the place Mangalam in Vilavankodu taluk and on the south by the Manakkudi lake. ('*Mangalam muthal Manakkudi varai*'.)[10]

Valluvanad was one of the divisions of Nanjilnad and it was ruled by a chieftain Valluvan, who happened to be a poet of genius. No doubt he was closely related to Nanjilvalluvan. One of the inscriptions belonging to the 18th year of the great Chola king Raja Raja I found in the rock-cut cave temple at Tirunandikkarai records the gift of the village of Muttom in Valluvanadu to the temple of Tirunandikkarai and the name of the village has been altered as Mummudi Cholanallur.[11]

[6] *Puram*, 137.
[7] *Puram*, 138, 139.
[8] *Puram*, 140
[9] *Puram*, 380
[10] *T.A.S*, Volume V, page 228.
[11] *T.A.S.*, Volume I, page 292

In all probability Tirunayanarkurichi near Muttom in ancient Valluvanad was the birth place of Tiruvalluvar.

The chieftain Valluvan one day renounced the world and entered the literary field completely. The renunciation transformed the royal personage into a spiritual thinker, a great reformer and one of the greatest philosophers that the world has known. With the expereience earned during his royal career he wrote the chapters on Love and Political economy. After completing his triple treatise on Morality, Material Prosperity and Love in 133 chapters each of ten couplets, Tiruvalluvar went to Mylapore where he was enshrined. In the south there is a place by the name of Tiruvalluva Nayanar and in Mylapore is the shrine dedicated to him. Thus he connects the south and north of Tamilnadu by his birth and death.

In short the authors of *Tholkappiam* and *Tirukkural* which are considered to be the two eyes of Tamils are the natives of the southern tip of the peninsula, the remnants of the lost continent of Kumari.

PAUMACARIU

(from the previous issue)

SVAYAMBHUDEVA

Rama in Dandaka forest

Now Rama with Sita and Laksmana entered the Dandaka forest. As they moved to the interior, they came across a beautiful place. Here they settled and began to live the life of foresters

Once two Jaina monks arrived there and they were duly received and fed As a result of this pious act gods manifested the five miracles

A bird named Jatayin had witnessed the whole scene. Penetent for the sins of his previous birth, the bird fell at the feet of the monks The moment it was sprinkled with the feet-washing water of the monks, its body was transfigured It got wings of gold and its body became bedecked with various pearls It was adopted by Sita as her son On being requested by Rama, the monks narrated the story of Jatayin's previous births Then Rama and others took the five vows of the householder As a result of this as they entered their room after monks' departure, they found it full of jewels Laksmana put these jewels to good purpose He built up a chariot with them.

Riding in the chariot they continued their journey further They crossed the Krisna and came to the Krauncanadi where they made a halt. It was autumn and nature was at its best. So Laksmana moved about seeing a little of this region. As he was moving about he saw a bamboo thicket and a sword resting nearby in the air This was indeed curious. Laksmana took the sword and attempted a stroke at the thicket. At this not only the thicket fell but with it fell a detached human head and its trunk. He came back at once and narrated the whole incident to Rama who could see at once that it was a divine sword and that some trouble was in the brewing.

The head and the trunk were those of Sambu, the son of Candranakha, Ravana's sister. He was practising austerities here for twelve years and these were shortly due to be completed. On their



TIRTHANKARA SANTINATHA

Pakbira, Purulia. Circa 11th Century A D

For reference see 'Two Unique Inscribed Jain Sculptures' by Sudhin De, Jain Journal, Vol V, No I

Courtesy Directorate of Archaeology, West Bengal



TIRTHANKARA VASUPUJYA

(Back View)

Sagardighi, Murshidabad. Circa 16th Century A D.

successful completion, he would acquire the magic sword Surahasa. Candranakha had just arrived to see her son acquiring this weapon and to congratulate him on the occasion. Meanwhile the incident had taken place. When she saw the body of her son lying on the ground with head severed from it, she started lamenting pathetically. She took a vow to kill the killer of her son. Very soon she saw two beautiful human beings one of whom held the divine sword. She felt attracted towards them and forgot of her son and of her vow. She changed herself into a beautiful damsel and approached Rama first who passed her on to Laksmana. Laksmana rejected her as her person exhibited inauspicious marks. This infuriated Candranakha who now assumed her real shape and threatened to swallow both Rama and Laksmana. At this Laksmana raised the newly acquired divine sword. This terrified Candranakha who flew back to her husbands Khara and Dusana, to report the murder of their son and of her own molestation in human hands. This infuriated Khara who immediately rushed with his army to take revenge against the advice of his brother Dusana, who made a complete report to his brother-in-law, Ravana, not forgetting to mention about the beautiful damsel who was in the company of the human beings. Meanwhile Khara reached the place with his army and launched the attack, Laksmana resisting single-handed. While going to meet the enemy, Laksmana had advised Rama not to leave Sita till he would hear a lion-roar from him which he would do seeking help only under exceptional duress.

Ravana abducts Sita

When Ravana received message about the beautiful damsel, he could no longer remain in Lanka and rushed to the spot to see her. He indeed admired the courage of Laksmana in fighting the whole army single handed but more than that he admired Sita's superhuman beauty. He was so much infatuated by her beauty that he thought of abducting her and with this end in view he approached the magic power Avalokini to devise a way. Avalokini advised Ravana not to abduct Sita but nothing would dissuade him. So at last Avalokini submitted to Ravana's evil design and gave out a lion-roar from the battle field. As previously decided upon, Rama took it as a signal to start to help Laksmana. He rushed forth ; Sita was left alone.

When Rama came to Laksmana he found him vigorously and successfully meeting the enemy. Laksmana further told him that he never gave the signal and advised him to return quickly lest some evil should befall on Sita.

But the evil was done in the brief interlude Ravana carried off Sita. Jatayin sought to bar his way but found his wings chopped off by Ravana's powerful sword and fell Sita lamented bitterly through the clouds On hearing this, a Vidyadhara sought to resist but Ravana deprived him of his *vidyās* and hurled him down on the Kambu island.

Ravana now sought to persuade Sita to accept him but met with insulting rebuff To kill her would defeat his very purpose. He could not force her against her wish as he was vow-bound not to do so. So the only course left to him was to bide his time

When they reached Lanka Sita refused to enter the city or to take food till she got tidings from Rama So she was kept in a park outside the metropolis where she sat on the foot of a Sisu tree

siyac vuttu 'na paisami pattane
acchāmi etthu viule nandanavane
jāva na suṇami vatta bhattāraho
tāva nivitti majjhu āhāraho'
tam nisunevi uvavane paisāriya
sisava-rukkha-mūle vaisāriya

When Rama returned to the cottage, he found it empty. Then he started a frantic search which was all in vain. At last he came across Jatayin who gave him the news of Sita and passed away. Rama was consoled by two *Cārana* sages passing that way who gave sermons on the worthlessness of the earthly ties For a moment Rama was in a mood to renounce the world but he soon changed his mind. Lamenting he wandered through the woodland beseeching news of Sita's welfare from wild animals and trees Eventually he returned to his abode utterly exhausted.

Meanwhile Laksmana gained victory against Khara and Dusana killing both the demons in the encounter He was assisted by Viradhita whose paternal kingdom had been usurped by the demons. When the fighting was over Laksmana came back and heard from Rama all the woe that had befallen them Shortly their new ally Viradhita also arrived. He sent his whole army in search of Sita but it returned unsuccessful.

At Viradhita's suggestion they proceeded to the Alankara city of which the king was Candranakha's son Sunda. Sunda opposed them but

was advised by his mother to give up resistance and seek Ravana's help. So the city fell and Rama and Laksmana entered it in triumph. Viradhita was crowned king of the city. But Rama was restless.

Meanwhile Ravana was trying his best to win over Sita but Sita would listen to nothing. He employed his first queen Mandodari to pacify Sita and win her over to him. Mandodari tried her best, sometimes extolling Ravana in superlative terms and sometimes threatening to strangle her if she did not accede. Even this failed. When Ravana appeared in person, Sita asked him to seek protection at Rama's feet. This enraged the mighty king and threats were intensified to terrorise Sita into submission When Vibhisana came to know of all this he came to Sita and spoke words of consolation.

Vibhisana asked Sita all about herself. 'Say, ye beautiful lady, wherefrom have you been brought here and why do ye weep ? Who may be your husband and who your father-in-law or brother-in-law ? How is it that you are picked up alone from the forest ? And what induced you to come to the forest ?' Sita heard these words and discovered in Vibhisana a friend and a well-wisher. She revealed her identity and narrated the whole episode.

Vibhisana now approached Ravana with a request to release and return Sita. This enraged Ravana still more.

Ravana now personally tried to tempt Sita. One day he lifted her up in his air-chariot to give her an aerial view of Lanka and to impress upon her his own affluence and strength. But Sita was not to be won over in any way. In disgust Ravana gave up all his efforts.

But Ravana was restless in his passion. He was getting thin every day. This worried his ministers who built a magic fortress round Lanka in the form of *Asali vidyā* as a safety measure.

Here ends the *Ayodhyā-kāṇḍa.*

To be continued

Poetry of the Uttaradhyayana Sutra

RAM PRAKASH PODDAR

We all know how Winternitz condemned the sacred books of the Jainas as 'dry-as-dust' but that he held at least some portions of the *Uttarājjhayanasūtta* among the 'rare exceptions' is evident from what he writes about this book. "The oldest nucleus of this text consists of valuable poems—gnomic aphorism, parables and similes, dialogues and ballads which belong to the ascetic poetry of ancient India." He sets apart the chapters 1 to 23 and 25 and describes these as poetical passages. The remaining chapters he condemns as "dry sermons, partly catechistical enumerations, partly erudite elucidations of various points of Jaina dogmatics"

A close examination of the text, however, reveals that the poetical passages contain moments of emotional tension, exhibit a wealth of imagination and have a neatly organised form Even the so called dry passages are not without the latter two virtues

The whole book is written in verse Prose is used at places to introduce the subject matter Sometimes the subject matter is first barely stated in prose and then it is elaborated in verses The verses used are couplets and quartets with slight variations The couplets are very aptly used for short pithy sayings and for quick and short question answers The couplets have also been adopted to a sustained spirited reading specially in poems of ballad type The quartets have generally been used for high-toned sustained speeches or for smooth delineation of narrative details They are specially marked with a lilting smooth flow

The verses by virtue of appropriate caesura and pitch assume the speech rhythm and render the dialogue in question most natural and effective Almost the whole dialogue in chapter 12 aptly illustrates the point

kayare tumam iya adamsaṇijje
kāe va āsā ihamāgaosi
omacelagā pamsupisāyabhūyā
gaccha kkhalāhi kimiham ṭhiosi 12/7

The passage gathers up the intense feeling of hatred and releases it sharply and intermittently. The verse bends itself effectively to produce the desired speech rhythm. The lines have also been broken into periods to produce assonant musical effects.

The couplets in making concise and pithy statements illustrate their *sūtra* nature. Facts are compacted within the framework of two lines. The following couplet in which Gautama explains the reasons for fourfold and fivefold laws speaks much in a few words :

purimā ujjujadā u vakkajaḍā ya pacchimā
majjhimā ujjupannā u teṇa dhamme duhā kae 23/26

Sometimes popular parables are told just in a couplet or two. Verses 14 and 15 of chapter 7 concisely describe the parable of the three merchants and also explain how it is applied to illustrate the results of good and evil conducts.

Attempts have been made to use the most appropriate words in the context Indra offering temptations to Nami always addresses him as *khattiyā*, i e , a king. This word is singularly expressive of inordinate desire—desire that does not know satiety. Elsewhere also it has been used as a simile for insatiable desire :

na nivijjanti samsāre savvatthesu va khattiyā 3/5

Similarly at 22/36 Rathanemi who has swerved from his avowed asceticism has aptly been called *rāyaputto* and *samuddavijayamgao*. When the ascetic in him was shaken by passion he could not be more than an ordinary prince.

The narrative element which claims the interest of most readers is scattered everywhere in the book. There are parables, ballads and popular stories in the text. Again the commentators have also told stories to give the situations from which a song or a sermon evolves very naturally. The context given for Kapila's song is an example.

Rendering the details vivid and picturesque is a must for the success of the narrative art. The text provides ample illustrations of this achievement. We may take the description of the incapacitaed students in chapter 12 or that of the hell in chapter 19 as examples.

In most of the chapters there is a frequent interchange of dialogues. This technique has averted the possibility of dulness and monotony. The righteous conduct is preached through the solutions of riddles and explanations of similes. These riddles and similes bring in variety and keep the interest of the reader or listener alive. Kesi says to Gautama, "You are among thousands of enemies. How do you manage to conquer them ?" Gautama replies in another riddle, "He has conquered one and thereby five and then the ten automatically surrendered. Conquering the ten he conquered all." Then follows the explanation of the riddle , the self uncontrolled is the greatest enemy, then there are the four *kasayas* ; anger, pride, deceit and greed , these with the five senses make ten One who has conquered these is invincible in the face of the multitudinous objects of senses A series of such riddles follows.

A clash between the Brahmanical cult of *yajña* and the Sramana cult of *tapah* has been a recurrent theme here as well as elsewhere in the Jaina canons When asked what kind of *yajña* he performs for emancipation of the spirit the ascetic Harikesa replies .

tavo joi jivo joitthānam
jogā suā sarıram kārisamgam
kammam ehā samjama joga samtī
homam hunāmi isinam pasattham 12/44

This is presenting the potion of didacticism in a palatable syrup form

There are direct religious teachings as well But, except in the few latter chapters, care has been taken to present the discourse in an interesting manner. The sermon preached to king Srenika in chapter 20 is evolved in a very dramatic manner. The king in his kingly haughtiness offers to protect the ascetic and only learns the greatest and the most obvious truth that he himself is most unprotected

There are moments of emotional tension—moments which belong to the realm of poetry proper. The song of Kapila springs from a situation which pulsates with life. Kapila fell into the snares of a servant girl. She wanted money and therefore asked Kapila to be the first man to bow down to merchant Dhana in the morning and thus to obtain two pieces of gold for her. The episode is suggestive—attachment to women brings one to the feet of Dhana, i.e., wealth or possession. Kapila in his exuberance of enthusiasm to oblige the girl started quite late at night instead of early in the morning. He was taken for a thief and

brought to the king whose favour he won with his clean breast confession. The king promised to give him any amount of gold that he wanted. He only wanted a few minutes' time to ponder. He went on multiplying his demands in his mind till he came to ten thousand pieces of gold. Then suddently the true wisdom dawned upon him and he said :

jahā lāho tahā loho lāhā loho pavaḍḍhai
domāsakayam kajjam kodie vi na niṭṭhiyam 8/17

The following couplet has not been derived from a sermon that Kapila had heard from some preceptor, rather it bursts forth from the suffering of his own heart :

no rakkhasisu gijjhejjā gamdavacchāsu ṇegacittāsu
jāo purisam palobhittā khellamti jahā va dāhehim 8/18

The ascetic has been advised to shun women almost everywhere in religious canons But these lines specifically describe a heartfelt embitterment. The women are demonesses, vampires, outwardly attractive but chameleonic at heart.

When we come to the ballad of Rajimati and Rathanemi we find quite a different situation. Here it is the man who attempts to drag the woman in the quagmire of worldly life Rathanemi seated in a lonely cave finds before him his elder brother's once betrothed Rajimati in her nudity. The ascetic is beset with a moment of trial when he has to steady himself on the edge of a sword. But he fails His failure is a human failure Rajimati, however is made of sterner stuff. She kicks at this ravenous desire of man and bursts out in most powerful poetry

jai si rūveṇa vesamaṇo lalieṇa ṇalakuvaro
tahā vi te na icchāmi jai si sakkham purandaro 22/41

and under its mighty impact the shaking determination of Rathanemi is once again steadied.

In chapter 14 also we have a very delicate situation. The sentiment of pathos reaches its culmination here. Bhrgu Brahmin finds that his two sons are bent upon renouncing the world. He tries to dissuade them by various arguments drawn from Brahmanical canons but they give suitable replies to all these His sons do renounce inspite of all his admonitions. Now he feels like a tree without its branches or like a bird without its wings. He too renounces inspite of all the attempts of his wife to prevent him. Vasisthi, Bhrgu's wife, who is now left alone, follows them. The king hearing of the renunciation of the whole family decides to usurp their property but is timely cautioned by his queen.

The royal couple also finally renounce. Thus so many renunciations have here been woven into a dramatic texture. The situation in chapter 19 also is somewhat similar. Mrgaputra who has decided to renounce counterbalances the temptations of worldly pleasures offered by his father with a vivid description of the dire sufferings in the hell.

What however brings *Uttarājjhayaṇa* nearest a work of art is the wealth of imagination shown in the aptitude, variety and suggestiveness of the similes, metaphors and illustrations used.

In the first chapter a bad pupil has been compared with a bitch with sore ears who is driven from everywhere and a pig who by virtue of his inborn nature shuns a trough filled with grain and delights in feeding upon faeces It is significant that the bitch is rotten at the ears In those days pupils received knowledge primarily with ears So the rotten ears of the bitch suggest that there is something wrong with the receptive faculty of the pupil, he would not smoothly receive knowledge. May be he has already had some heretical doctrines and he so tenaciously adheres to these that he is not ready to accept new ideas.[1] Under such circumstances it is natural that he is driven away from the society of people with right knowledge Consequently he is deprived of knowing and practising right conduct apparently by the external agencies Again there is a great enemy within him His own evil nature would not let him practise virtue. Thus for him to continue in the quagmire of evil ways there are causes within and causes without. The two similes of the bitch and the pig make the picture complete They are supplements to each other—the one suggesting the impediment without while the other suggesting the impediment within

In chapter 8 those attached to the objects of senses have been compared with a fly caught in phlegm. The simile of phlegm is suggestive of the abominable nature of worldly attachment The endless nature of desires is well expressed in the phrase "*icchā hu āgāsasamā aṇamtiyā*". Desires are like spears, poison of venomous snakes :

sallam kāmā visam kāmā kāmā āsīvisovamā 9/53

The series of metaphors for a learned ascetic in chapter 11 shows an exuberant creative energy A learned ascetic is a Kamboja horse, a valiant hero, an irresistible elephant, a lion with sharp fangs. He is

[1] Sant Tulsidas, the famous poet of the *Ramacaritamanasa* means lack of receptivity on the part of the pupil and that of right perception on the part of the preceptor when he says .

guru sisa andha badhira ka lekha
eka na sunahi eka nahi dekha.

Vasudeva himself with *śamkha, cakra gadā* and *padma*. His piety and fame shine with double brilliancy like milk in a conch shell.

In chapter 12 the mendicants have been said to be like grounds in which seeds of donations are sown in the hope of obtaining merit as return. It has been said that the mendicants with right conduct are the proper persons to receive alms, be their castes high or low—the peasants sow seeds in both high and low lands—there is no guarantee that the high land is likely to bring better return than the low one. The Brahmins however do not take the hint and instead of offering alms to Harikesa, they oppress him. Bhadra cautions them that their deed is just like digging rocks with nails, eating iron-balls or kicking fire because the mendicant here is "*āsiviso uggatavo mahesi*" and those oppresing him are just like a swarm of moths rushing to fire.

The image of an elephant sinking in quagmire, seeing ground but unable to reach it is perfect. It is an inevitable expression—it is impossible to find its equivalent which may replace it with advantage. The image renders tangible the import of Duryodhana's confession in the *Mahābhārata*—"*jānāmi dharmam naca me pravṛttih*". In the same chapter the pleasures of senses abandoning a spent-up man have been compared with birds deserting a tree the fruits of which have been exhausted. The counterpart of this image occurs at 32/10 where desires gnawing at a strong man have been said to be like birds swarming upon a tree with fruits.

In chapter 14 Vasisthi cautions her husband against the difficulties of denying nature. He may feel forlorn and weary like an old goose swimming against the current. But inspite of her admonitions her husband and children break though the snares of worldly pleasures like heron and geese flying through air breaking the net. In chapter 19 the difficulties of ascetic life are again enumerated. Leading an ascetic life is just like swimming against the current. It is like swimming across the sea. Self control is like a mouthful of sand, dry, insipid. For a youngman to practise austerities is like walking on the edge of a sword or swallowing burning fire. The images are numerous. In the white heat of creative energy they come crowding and jostle for expression till at last they seem to emanate in a rapid succession through a jet opening.

It is remarkable that these images have not been used for the sake of decoration—they are purely functional. They make the expression effective and bring it nearer perfection. Such finished and effective expression is the prerequisite of the poetry of all times.

BOOK REVIEW

AGAM AUR TRIPITAK · EK ANUSILAN (*Āgam and Tripitak : A Study* in Hindi) Vol I · History and Tradition : Muni Nagraj · Jain Svetambar Terapanthi Mahasabha, Calcutta, 1969 : Pages kha+39+767+12 Price Rs 25.00

In his *Āgam aur Tripitak* Muni Sri Nagraj has produced a veritable landmark in the field of Jainological and Buddhistic researches It is a product of tremendous, prolonged and concentrated effort. He has earned for himself and for all his collaborators the gratitude of all those interested in Jainological and Buddhistic studies to-day and of the generations to come

The striking parallelism of these two religious orders in their traditions, doctrines and disciplines has long drawn the attention of scholars —Eastern as well as Western, so far so that some early scholars of the modern times mistook these two originally distinct disciplines as but two diversions of the same order Happily this confusion has now completely been dispelled

Numerous comparative references are scattered over the entire field of Jainological and Buddhistic studies In fact, hardly any important writer in these subjects has been able to check the temptation at comparison on some aspect or other But as to any systematic comparative studies of the original authoritarian scriptures, this without doubt is the first

The learned author promises us a very comprehensive view on the subject. These he will present to us in three volumes, of which the first is under review. It deals mainly with History and Tradition. The other two volumes would deal with Literatures and Teachings and Doctrines and Dogmas.

The book almost opens with an illuminating introduction by Pandit Sri Sukhlal Sanghvi Then the book proper examines in its first chapter the earlier times from the birth of the Masters till the time they attained omniscience. Casually, the fallacy that these two were but one and the same, is discussed and summarilly dismissed. This point could perhaps quite conveniently have been disposed of in the introduction by the author In fact, the introduction left something more to be desired—a detailed examination of the *Āgamas* and the *Tripitakas* themselves, both in their denotations and connotations. In this type of thorough and lengthy work 'Preface' and 'Introduction' have their separate utility

As one progresses through the book certain enigmatic facts emerge :

(1) Striking similarity in the lives, teachings, followings, the times and the field of activity of the two Masters.

(2) They spent the whole of their long careers in close proximity of each other without having met ever.

(3) Almost complete absence of any mention of the Buddha and Buddhism in the *Āgamas.*

The second chapter tells us about the contemporary religious leaders except the Mahavira, the Buddha and Gosalaka. The last named has the entire third chapter to himself.

It is a pity that so little is known about these contemporary Masters—almost next to nothing ! Considerably more is known about Gosalaka, thanks to many references in the *Āgamas* and also to the continued existence of the Ajivikas for quite some time. From the contemporary scene it appears that Gosalaka wielded greater power and influence than even the Mahavira and the Buddha.

Chapter four is devoted to the establishment of correct chronology. In this longest chapter the learned author has assembled a formidable armoury to vanquish once for all, the doubt about the Mahavira's precedence over the Buddha. He also establishes a chronology to the

nearest possible corrections from the data available uptodate. This chapter can claim the credit for a thorough-going research work complete in itself

Chapters five to nine deal with the lives of the two Masters including some of their previous lives, birth, and initiation ; preparation ; austerities and tolerance and attainment of omniscience respectively. These are lucid and interesting narratives. These chapters bring out to the fore the striking parallelism in the lives, the teachings, their previous births and the myths that surrounded the two great Masters No wonder, some of the earlier scholars confused them for an identical figure

The subsequent chapters—ten to sixteen—account for the spread of their teachings and followings . the apostles, disciples, lay-followers, royal patronage and the disciples that turned hostile There is much material in these chapters to whet the appetities of research scholars. Some of the narrations are rather more detailed than are strictly warranted in this type of work The narratives about Candana and Visakha are two examples There are also some very faint glimpses of partiality towards the Mahavira ;—for instance when he discusses the improbability of number of disciples and lay followers He has examined in some detail the respective claims to the royal patronage, particularly that of Srenika - Bimbisara and Kunika—Ajatasatru Much useful light has been thrown on the subject

The codes of conduct are discussed in the chapter seventeen under three heads the duties, the prohibitions and punishments. It brings out the characteristics of the two disciplines : the relentless dedication to the code of conduct which is spelled out in great and unambiguous detail and which at times stands stark in its extreme austerity, in case of the Jainas (Nirgranthas), and a comparatively milder code prescribed by the Buddha The author, however, could have avoided the detailed mention of punishment for sex-delinquency among monks and nuns. These are vulnerable to hostile and perverted interpretations, which he himself is not slow to recognise

One of the longest chapters—the eighteenth is dedicated to the accounts of the Mahavira and the Jainas as they appear in the Buddhist scriptures. There are fiftyone such mentions (texts in original Pali are also appended) One would be perfectly justified to doubt that such passages would be uttered by the Buddha or even by any of his disciples while he was living—these are so naive, shallow, misinformed and malicious ! Both the Masters are credited with aversion to enter into

any arguments whatsoever, not to speak of a hostile or a malicious one. These passages must have interloped into the *Tripiṭakas* at later dates. We find the same phenomenon in the latter day literature of the Jainas.

One is struck by an almost complete absence of any mention of the Buddha in the *Āgamas*. This interestingly, can be a pointer to the fact that the *Āgamas* have suffered less from interpolation than other ancient scriptures.

This brings us to the end of the book proper. Some appendices are there—extremely useful indeed, such as, the glossaries of technical terms, both Jaina and Buddhist.

It would have been quite interesting to find what these two systems had to say about the then existing Vedic systems like Sankhyas or Vedantins

Also a contemporary map showing the field of activity of both the Masters would have been very welcome. This could be spread on inner covers of the subsequent volumes

It is a pity that the Buddhist public and scholars all over the world will hardly have any access to the contents of the book due to its language. Could it be translated into English ?

—H. Srimal

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Our Contributors

J. S ZAVERI, often writes on Jainism.

S PADMANABHAN, writer, has earned reputation for his study of temple architecture in the southern districts of Tamilnad.

RAM PRAKASH PODDAR, Research scholar at the Institute of Prakrit, Jainology and Ahimsa, Vaisali, Muzaffarpur, Bihar.

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